The Inquirer

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NOT SO COMMON

THE technicalities of Britain entering into the Common Market can only be understood by the few, but there are certain general principles that can be understood by the many. One of these is what can be done by a nation when under need and stress. In 1940 Winston Churchill, with the full approval of the country, offered to share our sovereignty with France. The sharing did not take place, if it had, this country would have been in Europe with a vengeance, our political and economic institutions would have been merged with those of France, and incidentally, the French Empire. Hindsight is not permissible in history, particularly contemporary history, as it is not permissible in life, but most certainly there would be no difficulty about the Common Market now if the sharing had taken place then.

The European Revolution

Since the war there has been a revolution in Europe. There have been so many revolutions these days that one or two can easily slip by without notice, particularly, for Britain, when they occur on the continent. The old independent great power idea is near enough dead. General de Gaulle is doing his best to keep it alive in France, but it is rather a pathetic grand gesture from the past. No nation can stand alone in Europe today, each is too small and too weak. The great political and economic giants of America and Russia are pressing, and if the European nations do not wish to be vassals of either power they have to find a comparable strength, and that can only be done in a united Europe. Modern economic structures cannot be created within the limited boundaries of the old small European independent states. If Europe is to be economically free, it must possess the power to stand up to the economic might of the two giants, and that means comparable space in which to operate. If the countries of Europe wish to survive as nations they have to integrate. They wish to survive. They will integrate.

Need and Stress

Under this need and stress it seems obvious that Britain cannot stay out. Her isolation as a great power is over. The Commonwealth cannot be organised on a comparable scale as a united Europe, or as Russia and the U.S.A. Sooner or later Britain if left out of Europe would be a kind of grandmother, with the children of the Commonwealth coming to look at the dear old thing, particularly from Canada, and sooner or later from Australia and New Zealand. Her power would be that of a grandmother. Her entry into the Common Market, and undoubtedly eventually into some political unity with Europe is still an *if*. On certain general principles alone it is to be hoped that the *if* will give way to certainty. It is an extraordinary thing that the greatest issue that has faced the nation for generations should arouse such little general interest.

Within a Decade

There are other important pressures. Russia has done a great deal to force the integration of Europe. In self-defence the nations have come together. The pressure is not likely to relax during the next few years, but if it does eventually another revolution will have taken place almost unseen. It is certain that Russia cannot prevent the greater Europe arising. Sooner or later she will be faced by this new mighty power combined with that of the U.S.A. Within a decade Russia will have a choice to make, either alignment with Europe and America on terms of mutual trust, or else alignment with China. It is a startling fact that in certain matters Russia is nearer to Europe and America now than she is to China. The Chinese seem to be in the revolutionary stage of having a high opinion of themselves. Moscow is no Mecca for them, they have their own, Pekin. Apparently the Chinese are of the opinion that they can teach the Russians a great deal. The Russians do not want to be taught on Chinese terms. They have their own interpretation of Marx, and it does not mean, these days, an all-out war with the imperialist powers, which apparently is the Chinese interpretation. The pressure under which the Russians live is that their cities would be blown to nothing in an atomic war and not the Chinese, and that is a more considerable fact than anything Marx in the 19th century is supposed to have said about war.

The movement of Russia towards the Western powers in terms of mutual giving and trust has already taken place in the interview with President Kennedy printed in *Izvestia*. One can only guess, but it is unlikely that Chou En Lei would receive such privileges today.

An Imperative Choice

It is to be anticipated then that, saving an atomic war—which in any case would blot out all anticipations—if a great united Europe combine with the U.S.A., Russia will make her terms with the combination. An isolated Britain left high and dry in the Commonwealth would be out of this. No one would listen to her, for any contribution she could make would be of no practical importance. And it is not so sure that under these conditions that such nations as Canada and Australia would

prefer to speak through Britain rather than the United States. The choice for this country is between the lingering ideas of the 19th-century greatness, and a greatness that must be exercised in a new world. The choice is not easy, but looked at in terms of what is to come rather than what is present, the choice is imperative.

"HAS MAN A FUTURE?"

By Herbert Crabtree

THE question in this title was answered by H. G. Wells in his last despairing utterance in the negative—*Man at the End of his Tether*—but Lord Russell (*Has Man a Future?* Allen & Unwin, 10/6. Penguin 2/6) offers man just a bare chance of survival! This book, though short, is an important one, and will certainly be widely read by those made rightly anxious by the present world outlook. At the author's request, it is published in two editions simultaneously, one cloth bound at 10/6, and the other as a Penguin Special at 2/6. Needless to say, it is brilliantly written and presents its case with great force, the chapters on the A-Bomb and the H-Bomb being exceptionally lucid and informative. The chapter on the history of man is a fascinating summary of the ages of the past and the author is haunted by the legacy of passion and primitive instincts which man has not yet outgrown: "As Man emerged from the perils of his non-human environment he brought with him into his new world the instinctive and emotional make-up by means of which he had survived through previous ages." And now that make-up threatens us all with extinction: "One of the problems of our age is that habits of thought cannot change as quickly as techniques, with the result that, as skill increases, wisdom fades."

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The book will be mostly read, of course, to see what solution it contains to our peril, and the author urges mankind to establish as speedily as possible a system of world government which will control the predatory ambitions of separate national groups. This is no new idea, as Lord Russell well knows, but perhaps not so complete a plan of organisation has hitherto been published. Maybe it will not appeal strongly to its pacifist readers, for he places great emphasis upon the need for a strong military force to implement international law. One wishes that one could see the possibility of such a scheme being made effective in the short time man has at his disposal, and one cannot quite resist the idea that here is just another Utopian dream that is out of the actual world in which we are living.

Lord Russell does not hesitate to put forthright blame upon Russia for some of the desperate problems now demanding solution, but there are occasions when he seems ready to fall over backward in his determination to establish his own objectivity. What, for instance, is one to make of the following question: "Is it possible to achieve anything that anyone desires by means of war? Kennedy and Khrushchev say *yes*, sane men say *no*. On this supreme question Kennedy and Khrushchev are at one." And again: "Pride, love of power, and belief in the possibilities of unending bluff, blind the statesmen of East and West to their obvious duty to humanity and allow them to pursue their murderous game unchecked." One is tempted to say that if anyone is prepared to agree to the plain implications of these statements that person will be prepared to agree with anything.

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Even so, there is perhaps still a hope that statesmen will find a way out of our dilemmas, and it is reasonable to believe that Western statesmen are not quite so blind and bigoted as is suggested here. The real question is whether there is time for patience to prevail, and whether Communist philosophy is prepared to endorse the nefarious Nazi threat, "Be my brother, or I will bash your head in", and whilst Mr. Khrushchev seems determined to frighten as many nations as possible into trembling neutrality he clearly regards the neutrals of the world much as Hitler regarded the pacifists of other countries: "The wolf does not care how many sheep there are."

Lord Russell has little faith in patient diplomacy and has nothing of importance to say on the debatable issue of deterrancy, but, even so, the book must be read and studied by all serious and anxious persons today. One wishes that it could have the same circulation on the Eastern side of the Iron Curtain as on the Western side. If so, much good would certainly result.

This reviewer is not regarded by his friends as a sky-blue optimist, but he feels that he can assert an affirmative reply to the question posited in the title of the book. He wishes he could answer as confidently the question, "Has Freedom a future?"

DEMOCRACY IN NEW AFRICA

By D. Spencer

(Miss Spencer has travelled in Africa and is a student of African affairs.)

THE tide of nationalism is sweeping along at full crest in young Africa and is carrying before it the careful time-tables and orderly procedures devised by the European colonial powers to prepare the Africans for self-government. Nationalism is the basic fact of political life throughout the vast continent. Whether the colonising powers should have so quickly capitulated to African demands for political autonomy has become an idle question.

The point is the African no longer wants to accept the white man on the old terms. He is ready to suffer exploitation and oppression provided these come from his own people.

It should be kept in mind that African nationalism is more a matter of gaining independence than freedom. "Independence" in its simplest African terms means the end of domination by the European *bwana* or master. It is not that the European should go, in fact, once independence is attained, the white man can double his numbers and even exert influence in an advisory role.

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Not many years ago, Mussolini is reported to have said that fascism was not a commodity for export. Watching the events in the young independent African nations where the transplanted shoots of Western-style democracy are struggling to grow, one begins to wonder whether the West in granting them independence, thought that the apparatus of democracy was a sort of mystical something with magic power to work by itself apart from the instincts and attitudes of a people grown to some level of political maturity.

What does democracy find when it comes to newly awakened Africa? It is faced with great many young Africans within reach of administrative and executive responsibility and ambitious careers suddenly within their vision, and looking forward to all kinds of key positions which the political leadership will make available to them.

But where are the leaders? How ready is the African to govern himself? Personal initiative and the assumption of responsibility are not conspicuous among the new class of African public servants. The ideal of public service is often magnificently realised at the highest level of office, but the dedication of the few leaders at the top is not widely imitated by the bulk of their subordinates. There is a scarcity of competent African personnel with even good secondary schooling to assume junior managerial positions.

These are the people upon whom nationalist leaders are attempting to build a mid-twentieth-century democracy. Young Africa is hungry for independence and popular democracy, for the material benefits that an advanced political status brings. This tremendous eagerness explains in great part African attraction for Marxist socialism actively presented to them by Communist propaganda.

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It may be humbling for most of us to realise that the African has no natural leaning towards the ideology of the West. For long Africa lay undisturbed by European culture. The natives' most forceful introduction to the white man's civilisation was not to its moral and religious philosophy but rather to

its inhumane economic base. Again, the religions of Africa have not conditioned the native to appreciate what is so basic to the Judeo-Christian theory of personal dignity and transcendent worth of the individual man or woman or child.

The African surveys his task. Industry must be started, commerce gotten under way, jobs created. But there is no local capital and foreign investment is problematical. Roads and harbours must be dug, housing and schools and hospitals built, erosion and disease control undertaken, agricultural and marketing reforms begun, technicians and specialists found in numbers. These objectives, he decides, cannot wait on the leisurely development of a capitalist economy, and they are too vast for private initiative or mission charity.

In face of all this, how can the new African leader discipline his people, harness their energy and move them in an efficient way to national goals ?

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The forms that democratic government are assuming in Africa, none the less, appear to many as ugly apings of the true reality of democracy. Yet history gives us some consolation here. Every one of the Western nations had to pass through the cruder forms of democracy before achieving its present level of political sophistication. The evolution of democracy in Europe has been a slow and painful process and not much sophistication has been achieved in a number of countries we dislike to mention.

Granted that African democracy smacks of absolutism, at this stage of its evolution how much political opposition can be allowed ? The savage inter-tribal fights and the never-ending series of conflicts of every type resulting in various parts of the immense black continent are expressions of political opposition. How wise is it to encourage full freedom of political expression among a simple people whose easily aroused feelings propel them swiftly to mob-violence ? On the other hand, provided that individual human rights are not destroyed, the curtailment of their exercise in a well-guided or strong-handed democracy is defensible as the necessary transition to full popular democracy.

For one thing, this kind of democracy does have the enthusiastic consent of the governed. Once the people have placed their leader in top authority, they are not concerned with limiting his power. He is the embodiment of national pride and a symbol before the world of their national sovereignty. So long as the political honeymoon lasts, the people will identify leader, party and country.

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But the political situation in modern Africa shouldn't be considered all bleak. There are evidences to believe that the leaven of democracy is working slowly but steadily within the lump. Not much unlike the hard experience that went into the makings of modern Europe. In some countries that have recently acquired independence there already is effective and intelligent political opposition within the single-party structure. As the level of popular education rises, so will the demand for the normal machinery of political life. Sensitivity to international opinion will likewise moderate absolutist tendencies. The young African nations want to be accepted as equals in the community of nations. They are not only eager to appear fully civilized, but they are chagrined over any tell-tale traces of barbarism that might lower them in the world's esteem. Moreover, they know that their hopes of attracting badly needed foreign investment depend on putting their democratic house in order.

Meanwhile the rest of the world should watch sympathetically the efforts of young Africa to build on solid foundations a happy prosperous future for all Africans.

Good luck to them.

"The Christian World"

There is some sad news for all interested in religious journalism, especially among Nonconformists. On 30th November, without any previous warning, *The Christian World* announced that it would cease publication after its issue on 7th December through circumstances beyond its control. This will mean, in effect, that at a critical time in its denominational life the body of Congregational churches will have no national organ. Influential leaders of the Congregational Union were in New Delhi at the time of the announcement and no indication is given of any rescue operation for the survival of the paper.

Its editor for very many years has been Ernest H. Jeffs, who has never failed to show a wise and friendly tolerance to all the various tendencies, from evangelical to liberal, both within and outside the Congregational Union of churches. He never failed to find space, as opportunity offered, for any interesting items of news or reports from our Unitarian group of churches.

The announcement states that " for a considerable time the paper has been run, in spite of all manner of economies, at a regular loss ". It has fallen a victim not only to rising costs of production but to falling circulation due to " the death of hundreds of our old and faithful readers ". Before the War newsprint was £10 a ton; today the cost is £58.

As *The Christian World* passes from the scene, we would add our own tribute to its witness through the years. Though the paper passes, its motto assuredly will not : " In things essential, unity : in things doubtful, liberty ; in all things, charity ".

A LAYMAN'S DIARY

November 19 (Sunday). BBC television has recently filled in its Sunday evening vacuum—the hitherto silent period from 6.15 to 7 p.m. which I believe may only be used for religious programmes or outside broadcasts (or broadcasts in Welsh). ITV have, for several years now, been using these 45 minutes for their youth programme *The Sunday Break* (varied occasionally by a jolly sing-song in Welsh). Now the BBC are going to put on a kind of visual version of *Sunday Half Hour*, the long-established hymn-singing feature on the Light Programme which is so popular that a year or two ago, when it was banished to a late evening hour, public pressure soon brought it back to its usual time of 8.30 p.m. The new series is called *Songs of Praise* and tonight we saw the senior and junior choirs of Perth Academy singing very effectively (if a wee bit solemnly) in St. John's Kirk of Perth.

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Some people feel that hymn-singing programmes are not really very religious—that they are mainly an excuse for some nostalgic community singing by elderly " squares ". I don't feel that way myself: perhaps there is a grain of truth in the criticism, but the point should not be exaggerated. No one could possibly have any complaint tonight, as the choral singing was first class in its own right. It was a good idea to demonstrate that a congregation wholly made up of boys and girls still at school could sing hymns with such real sincerity and beauty (and without recourse to " church light music " of the Ivor Novello type).

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November 20. The publication of the recent Open Letter to the Archbishops from 32 leading Anglican theologians, making a plea for a more liberal policy on intercommunion, is one of the more encouraging events in church relations in the last year or two. (You can get a copy by sending a threepenny stamp to Box 10, Chanticer Publications, 37 Chancery Lane, London, W.C.2.) It has, of course, provoked a critical reaction in various correspondence columns, culminating in another open letter, this time from a group of Anglican lay people. According to that valuable authority, *1066 And All That*, James I invented a new table (called *Assistance*) which said:—

1 New Presbyter = 1 Old Priest
0 Bishop = 0 King
It looks as though we should now add
32 Clergy = 53 Laity

I cannot quite make out the argument of the 53, but I get the impression that they feel that the opening verses of the Sermon on the Mount should be preceded by the words, " Subject always to the provisions of Clause 4(b) of draft Canon B.15 . . . "

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November 22. We twentieth-century Unitarians tend to assume rather easily that Joseph Priestley was simply " one of

us" who happened to get born two centuries too early, and that if he were to appear and take part, say, in next year's General Assembly discussions no one would notice anything very strange about him, except perhaps a certain tendency to use long words. In the new *Transaction of the Unitarian Historical Society* (October, 1961), there is a useful corrective to this view in an illuminating article on *The Priestley-Levi Debate* by two American scholars, Harold J. Abrahams and Wyndham D. Miles. I was surprised to learn that Priestley worried as much as any modern Jehovah's Witness does about the exact significance of the 70 weeks, or the 10 toes and 10 horns, in the book of Daniel, and that he welcomed Napoleon's victories in Egypt in 1798 as heralding, according to prophecy, the restoration of the Jews to Palestine, to be followed in turn by the second coming of Jesus. (You can join the Historical Society and receive the *Transactions* by sending 7/6 as a year's subscription to the Treasurer, Mr. C. S. Butterworth, 78 Denehurst Road, Rochdale.)

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November 24. The Dean of Trinity College, Cambridge, the Rev. H. A. Williams (who is not one of the 32, but who no doubt sympathises with them), has a thought-stimulating letter in today's *Times*. Referring to the controversy about inter-communion, he says that modern research into the mechanism of personality suggests that behind sincerely held convictions there often lies an acute need, generally unrecognised by those who hold the convictions. One of these needs, found in many people, is the need to belong to what is felt to be exclusive. "It may well be the same need for exclusiveness," says Mr. Williams, "which leads to the conviction that only certain people are eligible to receive or celebrate the Holy Communion in a denomination while others are not". And he makes what I think is the wise suggestion that:—

> "what has to be decided in the present controversy is whether this profound need for exclusiveness should be met by the churches, or just ignored, or an attempt made to eradicate it."

I hope this provokes comment from one or two good psychiatrists or psychologists, as it seems a new and fruitful line of thought.

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One is reminded of a Scottish Sunday School story.

Teacher: "Hands up, all boys and girls who want to go to Heaven". (All put their hands up except Wullie.) "Why, Wullie, do you not want to go to Heaven?"

Wullie: "Ou aye, I want tae gae, but no' wi' an *excursion*".

THE UNATTACHED THOUSANDS

By Edward Blasdale

(During this year Mr. Blasdale has come from Methodism to Unitarianism.)

THE Unitarian lays great store by the dictates of the individual conscience in his search for Truth. So much so that although of an inquiring mind he is normally loth to inquire into the tenets of even a fellow Unitarian, and with the highest of motives refrains from any attempt to influence anyone else towards his own religious views.

This attitude is reflected in the Unitarian Church itself which prefers not to "evangelise" but (apart from Sunday School recruitment) relies on volunteers for its membership; in practice these are the reasoning few who have broken through the fine net of orthodoxy.

There still remain, however, the unattached thousands who in rejecting the religion of orthodoxy still believe in God, but yet are regarded as "unbelievers" and unworthy of eternal life. But who are these infidels? The majority were brought up from infancy on a wholesome diet of stories-of-Jesus, which they did in fact enjoy. This, however, was not enough for the dietitians who at maturity introduced plenty of total-depravity (flavoured with original-sin) and supernatural vicarious-atonement washed down with redeeming Blood! Our infidels tried their hardest to swallow this because they were told it was good for them. Other, more conventional, types were told there was no other food and they eventually took it—with a pinch of salt.

Why are these people lost to religion? Why is there no migration to the temperate shores of Unitarianism? The answer is simple. Because they don't know anything about Unitarianism, and Unitarians as a body seem to find it against their principles to seek them out and enlighten them! Oh! yes, there are pamphlets (which are admirably presented) but do they go any further than the church door? And if so, are they actively followed up?

The orthodox church uses all means made available to it to publicise its doctrines. Apart from the national pulpit there are the schools, radio, television and literature, all continuing to support it. Little wonder that people conclude that its either that or nothing! I would say that even amongst regular church-goers two-thirds have not the faintest idea what Unitarianism is about and the remainder know little more of it than its rejection of the idea of the Trinity.

The state of affairs where churches are fast emptying cries out for a remedy; for an infusion of Liberal Christianity with its emphasis on the fundamental goodness of man, intellectual integrity and the search for Truth to supplement the undoubted high morality which is discernible beneath the veils of eschatology and miracle of orthodoxy.

So let us emerge from our shell of superiority (or is it inferiority?) and if we cannot as yet influence ecumenical discussions we can at least publicise our views locally, principally by the personal approach in order to bring others within our Church and at the same time release some of our introversion.

May I suggest that Orthodoxy's extremity is the Unitarian's opportunity? But, in the words of the popular song: **HOW CAN YOU WIN THE WORLD IF NOBODY KNOWS YOU'RE THERE?**

CHRISTMAS NUMBER

Our Christmas issue will be printed next week. It will be a twelve-page number and there will be special features. Orders are being sent by congregations for extra numbers. Please send your order at once.

UNITARIANS AND THE BIBLE

By Bruce Findlow

FROM very early in their history Unitarians have treated the Bible like any other ancient book, trying to understand it with an honest and open mind, not starting from some assumption which would forbid them to read it honestly and analytically. The general conclusion to which they have come is that the Bible is an anthology of religious literature of tremendous beauty and value; in parts the very Word of God for us, but not wholly or alone the Word of God.

Broadly speaking, there are three ways of regarding the Bible. There is the fundamentalist way—the whole of the Bible is the whole Word of God, nothing can be wrong in it, all is to be believed equally. There is the more general Protestant Christian way which takes into account the fruits of scholarship but still regards the Bible as a unique revelation of God's will to man, having its own unconditioned authority. A third way is the Unitarian way.

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Unitarians regard the Bible as a wonderful book in which men have recorded their religious experience through more than a thousand years. It is the work of many men, writers, editors, collectors, interpreters; but it is not just literature. It is a religious record by men who were men of God, and therefore through their words, in some measure, God speaks, God is revealed to us. We do not have to believe a single word simply because it is in the Bible, but we find much there which we can believe. The Unitarian attitude to the Bible is one of respect and anticipation, but not one of submission. Many Unitarians would say that for them it is a sufficient help in knowing, loving,

and serving God—they need no other book; but others of us go beyond the Bible and find God's word in other scriptures and in so-called secular writings also. This Unitarian attitude to the Bible rests upon certain facts which, today, are accepted by many people who do not call themselves Unitarians. Four of these facts may be mentioned.

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First, the fact of the existence of other sacred scriptures in the non-Christian religions. *The Bible of Mankind* by Mirza Ahmad Sohrab contains selections from the scriptures of nine religions. It is an eloquent reminder that millions of people find their knowledge of God in one or other of these scriptures, of which our Bible is but one. Facing this fact one is bound to say that our Bible is not the only Word of God.

Second, the fact of the imperfect and uncertain nature of the text of the Bible. Unitarians have been in the forefront of Biblical study which has clarified matters of date and authorship and text and order. Unitarians have no fear of Biblical scholarship destroying faith; for them it is all gain to have a clearer knowledge of the Bible and to recognize that it contains both error and truth.

Third, Unitarians accept the fact of the power of modern knowledge to help us to understand the Bible. For example, linguistic knowledge has helped to unravel and sometimes to restore the text and to distinguish fact from fiction; comparative religion has helped to explain religious customs and ideas once thought to be uniquely Jewish or Christian; and psychology has helped us to understand personalities and religious experiences to be found in the Bible.

Fourth, the Unitarian attitude to the Bible which regards it as helpful but not necessarily authoritarian, rests on the fact that Jesus himself seems to have treated the scriptures of his day in the same kind of way. If the Gospels can be regarded as reliable—and we must allow for the possibility that they are not—it would seem that Jesus read the Jewish scriptures for their help; selecting and interpreting them in the light of his own direct knowledge and experience of God and of life itself. We see a real similarity between his attitude and ours—the attitude which sees the Bible not as having unconditioned authority over men but as being a wonderfully helpful record of religious experience to be used in the light of our own reason and conscience.

THE UNITARIANS AND 1662

IN *The Christian World*, dated 23rd November, there appeared a letter with a similar title from Dr. Jeremy Goring, minister of the Lewisham Church. As it is both informative and likely to be of general interest to all Unitarians, it is reproduced below.

Readers will recall that the General Assembly Council meeting in Leicester, by a majority vote, decided not to accept an invitation to send a Unitarian representative to the Tercentenary Commemoration Service at the City Temple on 24th August next year, at which the Archbishop of Canterbury among others will be present. The President of the General Assembly Council (the Rev. J. Harry Smith) remarked pungently to his fellow Council-members that as a Unitarian he personally would not wish to be at a service which sought "to celebrate not the birth but the burial of Nonconformity".

Dr. Goring's letter arose from a review by Dr. Gordon Robinson (a Congregationalist scholar and incidentally very sympathetic to the historic claims of Unitarians in regard to the Tercentenary) of a book "Rooted in Faith" by Dr. F. G. Healey of Westminster College, Cambridge. This book seeks to give the general reader a clear survey of the Ejection's historical background. As a further explanation for Unitarians who may be mystified by their Council's refusal to be represented at the City Temple service, it may be stated that the general aim of that service is to witness to the Christian hope of Re-union among the divided churches. A minority of General Assembly Council members felt that that aim was worthy of Unitarian support, even if in practice many individual Unitarians and Unitarian churches might not feel themselves affected by it. As a democratic body the Council naturally bowed to the will of the majority. A.R.D.

Dr. Goring's letter to *The Christian World*, duly published by the editor, is as follows :—

1662 and The Unitarians

"Few would disagree with Professor Gordon Robinson's judgment that Professor Healey, in his new book 'Rooted in Faith', has made an important contribution to the healing of the divisions in the Christian Church. Some, however may have doubts about the book's importance as a contribution to the history of those divisions.

"I am thinking particularly of his treatment of the English Presbyterians. On page 100 Professor Healey writes as follows: 'A succession of Presbyterian ministers and congregations untainted by the Unitarian views which infected many Presbyterians (among others) continued into the nineteenth century, and the union of these with Scottish Presbyterian congregations brought about the formation of the Presbyterian Church of England.' What, precisely, does this 'succession' amount to? An examination of the current 'Official Handbook of the Presbyterian Church of England' reveals that the Church has no more than twenty-five congregations in England claiming a seventeenth century foundation date: sixteen in the two northernmost counties of Cumberland and Northumberland (which are so near to Scotland that they can hardly be regarded as typical English Presbyterian causes), four in Lancashire and five in other parts of the country. I have looked into the history of these five miscellaneous congregations. Two of them (Aston Tirrold and Tooting) were old Congregational churches which, through the influence of Scottish ministers, were transferred to the Presbyterian Church in the late nineteenth century.

OXFORD COMMITTEE FOR FAMINE RELIEF

The other three (Hull, Woolwich and Stafford) were apparently congregations gathered by Scottish ministers in the late eighteenth or early nineteenth centuries and merely occupying buildings that had previously housed ancient dissenting causes.

"What happened at Stafford has been described by the distinguished Congregational historian A. G. Matthews. In the early nineteenth century, he writes, 'an enterprising Scottish minister came to Stafford. The old meeting-house was going begging, and he represented to the trustees that he, as a Presbyterian, had the best claim to possession, conveniently ignoring the fact that his Presbyterianism was of a different kind from any ever known before in Stafford. His appeal was successful, the property passed into his hands, and thus was written the first page in the history of the present Presbyterian Church in that town'.

"We must not lose sight of the fact that the old English Presbyterians did not favour Presbyterianism as practised in Scotland. Their true heirs are not their modern namesakes but the Congregationalists and the Unitarians, to which denominations belong the vast majority of the churches dating from the Ejection. The Congregationalists are rightly taking a leading part in the official Tercentenary celebrations, not so the Unitarians, who, like their forebears, find themselves once more ejected. Thus we have the absurd situation in which historic 'Presbyterianism' is said to be represented by a handful of places like Aston Tirrold and Tooting, while a polite veil is drawn over places like Birmingham, Exeter, Leeds, Leicester, Lincoln, Liverpool, Manchester, Portsmouth and Shrewsbury—to name only a few of the many towns and cities where the mother church of Nonconformity has become 'tainted with Unitarian views'.

"Is it therefore quite accurate for Professor Robinson to say that the Tercentenary is being organised by 'the three historic dissenting bodies?' Is not Professor Healey right to warn us (as he does in his preface) about statements 'which will not pass the test of sober historical scrutinity'? His work is doubtless rooted in faith, but is it entirely rooted in fact?"

Jeremy Goring."

Lewisham Unitarian Church, S.E.13.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Is it divisive

Sir: As one of the "good people" at the G.A. Meeting for Public Questions, 1960, involved in denouncing the deep feeling and profound logic of H. W. Kemshall's nuclear arrners (and fence-sitters), I offer no apology for suggesting that the attitude they expressed was wrong. What good does it do us to shake hands and go home quietly over an issue such as this. Our disagreement is not merely a matter of opinion, or even logic, but of belief. It *is* divisive, and either we don't discuss it at all, or we grapple with it with all the concern, feeling, logic, and bad language that it involves.

The real issue is whether debate on resolutions of this nature have any value for the Unitarian movement. The G.A. Council that your thought the issue was divisive, and they moved debate on it, along with other less divisive issues, to a special meeting where everyone could vote and decisions only represented the decision of the Unitarians there gathered. (The same Assembly it should be noted gave a committee of the G.A. Council power to speak for us all on international and social issues—without the possibility of general debate.)

H. W. Kemshall is right in pointing out the weakness of Unitarians trying to get one mind and voice by voting on a resolution. Even our publicity material is beginning to state frankly the disagreements amongst us. It is suggested in the current issue of the American "Unitarian Register and Universalist Leader" in an editorial that those who disagree with resolutions passed at the May meetings should say so publicly and disassociate themselves from them. Respect for individual points of view is not evident in resolutions which purport to speak for us all passed by a minority for an unconvinced majority.

The greatest value of our debate on resolutions is that, at least once a year Unitarians get down to controversial (i.e. vital) issues. This helps individual Unitarians to make their commitments (as individuals). I for one would miss our annual debate for this reason, but I think we should not fear to publicly admit the full undivided conflict of opinion.

Buxton. Yours, Donald Dunkley.

Sir: The short answer to Winifred Cummings' long article entitled "Is it Divisive?" is, yes. One cannot serve God and Lord Russell.

Edinburgh. Yours, Rosemary Guise.

Stifling Controversy

Sir: The fear of "disruptive influences" within our movement, which Phillip Hewett so accurately pin-pointed in your columns recently, and the consequent determination to stifle all controversy, is surely one of the main causative factors in our present lethargy. And now we have this fear springing to the surface again in Arthur Peacock's defence of the Social Service Department's pitiful record. The plain fact remains that in recent years the Department has made virtually no impact on our churches at all.

May I mention three problems which must trouble the conscience of any religious liberal? No attempt has been made in the Unitarian Church to play a positive part in the fight against colour prejudice. The enormous problem of loneliness is all too often met in our churches with a shrug of the shoulders on committee, a despairing look on the face of the minister, and closed doors for six days a week. And thirdly, although there have been tremendous strides forward in the field of professional social work since 1945, this does not imply that the Unitarian Church can forsake its tradition of social responsibility: but it does mean that we must reassess our role, and consider how best we can serve society.

I do not deny that some of our churches are concerned with these and other social problems, although I do not share Mr. Peacock's conviction that "much is being done". But I am continually disturbed to think that our Social Service Department is happy doing nothing much in particular: and, furthermore, is prepared to justify its activities.

Yours, Martin B. Davies.

A Good Sermon

Sir: I cannot agree with Layman that a good sermon should result in action. There is, no doubt, a time to be stimulated, and it is easy to remember the occasions when one has been sent forth in a spirit of crusading zeal. But it is possible to go to church battered in spirit with the cares of the world: at such a time a gentle sermon, preaching the love of God, implicit with quiet faith and deep devotion is of inestimable worth. Here one finds rest and here, refreshing.

Stand, Whitefield. Yours, Rowena Scaife.

Concept of God

Sir: With reference to your Editorial of November 4th about Half-believers in Casual Creeds, should we not begin at the beginning and state openly that common sense, if one has the courage to use it, says that the nuclear age has destroyed for ever the orthodox concept of God. How can there be an all-loving, merciful and forgiving Heavenly Father who would allow us the means of destroying the human race? If it is said that He would intervene at the last moment, who would dare put that to the test? This is all trite, I know, but it is never openly acknowledged and faced. We Unitarians are well equipped for taking such a realization. Radakrishnan says that "Humanism is in search of a soul". It is also in search of roots and foundations. Here, I think, lies our most urgent task.

Muswell Yours, Peter Warren.

Your Christmas Collections

Sir: At this time of year members of churches, chapels, Sunday Schools, choir parties and so forth, will be asking themselves what they are going to do with their special Christmas collections.

With this in mind we would ask your readers to give their financial support to a scheme we are arranging to send twenty children to Great Hucklow for a few days' holiday next April.

One of the great things done by our Homes at Great Hucklow was to succour children who rarely, if ever, left cities like Manchester and Sheffield, with the beauties of the countryside. There are still children like this. The Family Service Units work amongst them and know them well. The Manchester Unit will be glad to suggest children who will benefit from such a holiday. All that is needed is the money to send them.

All gifts will be most gratefully received.

Pardoes Road Parsonage,
Sylvan Grove,
Altrincham, Cheshire

Yours sincerely,
G. I. Prust
Peter B. Godfrey

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 10, 1961

ABERDEEN, Unitarian Church, Shiress Street, 11 and 6, Rev. COLIN GIBSON
ABERYSTWYTH, New Street Meeting House, 11, Supply
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. STANLEY SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. JOHN MCLACHLAN
BIDDLE GREEN, Old Meeting House, 11, Mr. J. ROBSON
BILLINGHURST, Free Church, High Street, 11, Rev. E. D. DAVIES
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (December 17), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. E. ALLEN WILLIAMS
BIRMINGHAM, Wyverley Road, Church and Hawe Street Mission, Small Heath, 6.30, Mr. B. PACKER
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30 Supply
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. SHERVELL PRICE, 6.30, Rev. ERNEST GILL
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. LONG
BOLTON, Wellsbrae, 3, and Halliwell Road, 6.30, Supply
BOSTON (LINCS.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITTINGHAM
BRADFORD, Strawberry Avenue, 3.15, No Service
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BELLOTTE
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLER
BRIGHTON, Unitarian Chapel, 11, Vacancy
BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. JAMES GILL
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Dr. H. STEWART CARTER
CARDIFF, The West Grove, Unitarian Church, 3.30 (Welsh) and 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKERING
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. F. H. SHAW, 6.30, Dr. S. J. KENNETT
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHESTERTON CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COVENTRY, Great Meeting House, Hollyhead Road, 11 and 6.30, Rev. E. H. MURRAY
CRIPPLEGATE, Free Christian Church, Beech Street, 6.30, Supply
CROMFORD, Unitarian Church, Hurtwinge Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. KERR
DARWEN, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate, Unitarian Chapel, 6.30, Mrs. R. PLATT
DITCHLING, Old Meeting House, 10.45, Rev. ROSS VINCENT
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FORROW
DORIS, Antrim Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WARMINGTON
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. R. SAVELL HOPES
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. KINGDON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. KENNETH WRIGHT
DUNMOW, Unitarian Church, 51 Connaught Road, 11, Rev. DOUGLAS WEBSTER
EDMONTON, St. Monk's Church, Castle Terrace, 11, Rev. BRUCE PRESLAND
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. MAURICE-EDGAR
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALLEN KERR
GLOSSOP, Hyndlow Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORNELL
GLOUCESTER, Barton Street, 3, Rev. JAMES M. QUIRK
GODMANCHESTER, Mandeville Chapel (Free Church), 6.30, Rev. G. MARIS BEARD
GOSLEGREEN, Ward Street Church, 11, Rev. JAMES KERLEY
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HARTFORD, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISON HILTON
HEATHLEY, Green Meeting, Barton Lane, 11 and 6, Rev. R. A. DAVIES
HEXHAM, Wesley Road, 11, Rev. J. MARTIN HALL
HIGHERCROFT, Friendship Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PEARS (also 11, every 1st and 3rd Sunday)
IPSWICH, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Hunslet Unitarian Church, Joseph Street, 6.30, Rev. B. L. GUILLAND
LEEDS, Mill Hill Chapel, City Square, 10.45 Rev. Basil L. Guilland and 6.30 Rev. J. S. K. PATRICK
LEICESTER, Narborough Road, 6.30, Mrs. G. J. EVANS
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. D. DAWSON-LOWE, Wanstead Chapel 11, Supply
LEWISHAM, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. THOMAS
LIVERPOOL, Renshaw Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KYNE MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. ERIC PEARSON
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Hope Street, 6.30, Rev. ERIC PEARSON
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. ROSS SAUNT
LIVERPOOL, Mill Street, Edgeware Road, 6, Rev. WILLIAM M. LEWIS
LIVERPOOL, Shaddongate Mission and Stansfield Street Chapel, 6.30, Mr. JOHN WILSON
LIVERPOOL, Toxteth, Ullet Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SHAW
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. DAWSON
LONDON, Golders Green, Hoop Lane, 11, Miss M. E. GOODE, 6.30, Mr. A. E. ROSE
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. GRIMWADE
LONDON, Hampstead, Rosslyn Hill, 11, Rev. GRAHAM WHITBY
LONDON, Hazel High Road, 11, Rev. W. C. RAVEN, 6.30, Rev. T. E. DAWSON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. JAMES GIBSON (also 7, 1st Sunday in the month)
LONDON, Mansfield Street Church, Portland Green, 6.30, Rev. E. D. DAVIES
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WILLIAM M. LEWIS
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Dr. JAMES GIBSON
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. RAYMOND H. HOPKIN
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ANDREW HARRIES (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. R. E. GODDARD
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. DEARDEN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. PETER JONES
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MALVERN, Friends' Meeting House, Orchard Road (by permission), 3 (third Sunday of each month)
MANCHESTER, Stockley, Unitarian Chapel, Chapel Lane, 6.30, Rev. W. BIRD
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. HILL WARDING, 6.30, Student
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. KEITH HILL
MANCHESTER, Rosebery Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Upperline, Queen's Road Unitarian Church, 11, Rev. P. B. GODFREY
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLSWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. J. MATHER
NEWPORT, Isle of Wight, High Street, 6.30, Supply
NORTHAMPTON, Kettering Road, 11, Rev. J. EDMONDSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM
OLDBURY, Unitarian Church, Birmingham Street, 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Students
OXFORD, Manchester College Chapel, 11.30
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. J. MCCLELLAND
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Rev. J. W. DUNKLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church 6.30 Rev. JOHN R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RYNDWOOD, Hants, The Meeting House, 6.30, Supply
RYNGTON CHAPEL, nr. Harwich, Lanes., 3, Rev. R. I. PETTICHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BAKER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Ashtonson Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Mr. C. J. ROBLING
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11 Mr. J. WOODHOUSE, and 6.30, Mrs. G. SORELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. LAWRENCE REDFERN
SOUTHEND-ON-SEA, Eldership Road, 6.30, Rev. MAGNUS RATTER
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. CHANDLER
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30, Student, 6.30, Supply
ST. HELENS, Corporation Street, 6.30, Rev. ERIC WILD
STOCKTON-ON-TEES, Wellington Street, 6.30 Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
SOUTHBOROUGH, Presbyterian Unitarian Chapel, 11, Rev. C. STEPHEN
SWANSEA, Pentrepoeth Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11 First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Lay Preacher
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLER
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. J. WILLIAM DYER
TEWKESBURY, Unitarian Church, 10.45 and 6, Mr. J. C. TURNER
TIVERTON, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TONBRIDGE, Cowper Unitarian Church, 6, Rev. STANLEY SPENCER
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. SHAW
WARMSLEY, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30 Sunday School Service, 6.30, (1st Sunday in month)
WARRINGTON, Cairo Street, 10.30, Rev. ERIC WILD, 6.30, Supply
WARWICK, Unitarian Chapel, High Street, 3.30, Rev. H. MACRAE
WATFORD, Friends' House, Church Road (by permission), 7.30 (first service January 7)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WESTON, Flowergate, 2.30, Rev. G. W. PARKINSON
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Syed, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. SPARR

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2, Unitarian Hall-Hour Incorporated, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. W. JAMES
SYDNEY, Community Church, Annie Road, Seaford (Via), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister—Supply
SYDNEY, New South Wales, Unitarian Church, 19 Francis Street (off College St.), 7.15, Supply, Manse Telephone LA 5923
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Gore Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. LAWRENCE MOORE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JOHN H. MCCARTHY
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, Mr. M. J. WILSON
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Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

Modern Free Churchmen

Liberal Christians are invited to Union of Modern Free Churchmen (Manchester and Southport Group) Meeting, Walkden Congregational Church, Saturday, December 9th at 7.30 p.m. Speaker, Michael Graham, C.M.G., O.B.E. Well-known Quaker and biologist. Details of membership, F. Eden, 15 Grosvenor Drive, Walkden.

Humanism

Sir: In his letter last week, Mr. Higham stated that those persons who look upon God as " It " cannot sing hymns which refer to God as " Thou, He or Him ".

Are they all so literally-minded ? These hymns are praising attributes of God which can only be expressed in human terms and so God is personal. Would these persons refuse to sing Blake's " Jerusalem " because it refers to a bended bow and a chariot and to building Jerusalem in England ? Do they refuse to recognise the road sign for a school because it depicts a torch and not a school building ?

Cambridge. Yours, George Tweed.

Martineau's Pulpit

Sir: Our church is due for early demolition and in it we have a beautiful and rather historic pulpit which was installed about 112 years ago when the building of the church was completed. It was first occupied by Dr. James Martineau who was our first minister.

This, and a beautiful baptismal font is likely to be broken up and carried away with the rubble when the church is demolished unless we can find a church where they can be installed.

We should like to offer both of these items as a free gift to a sister church if we knew one who would like them. The only cost would be that of removing the same.

Could you give the matter some publicity in your valuable journal ? We think someone might like to have what was Dr. Martineau's pulpit.

Mrs. A. L. Higginbottom, Yours, A. L. Higginbottom (Mrs.)
14 Brows Lane,
Formby,
Nr. Liverpool.

All Faiths' Service at Brighton

An All Faiths' Service was held at Christ Church (Unitarian), New Road, Brighton, on the evening of November 19th. Over 100 people were present—as always, this proved to be the most popular and the most interesting service of the year. The service was conducted by the Minister the Rev. John Rowland, and there were readings by the Minister of the Brighton and Hove Liberal Synagogue, Mr. A. M. Fay, and by Mr. W. J. Werry, Chairman of the Brighton Congregation. The address was by Mr. Christmas Humphreys, Q.C., President of the Buddhist Society, who spoke on " Responsibility ". Our Brighton congregation is very grateful to the World Congress of Faiths, which co-operated in advertising this special event in the church year.

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Mr. R. H. Mottram's New Novel

With unflagging interest Mr. Mottram keeps to his Easthampton and the imaginary characters he finds there. In his new novel (*Time's Increase*, by R. H. Mottram, Hutchinson, 16s.) the leading men are Mr. Leo Wellbeloved and Young Mister John, a powerful old man ninety years of age. Leo is called back from overseas to be Chairman and administrator of a trust founded by the old man for the preservation of a wonderful old building typifying a past way of life, Leo undertakes the job. With undertones and overtones Mr. Mottram writes with loving interest of Easthampton, and reflects through his characters upon a passing world. Wellbeloved, it is commented in the novel, is an unusual name. It is not unusual in Unitarian history.

E.G.L.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : £1 9s. 2d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address : 14 Gordon Square, London, W.C.1.
TEL. : EUS 7554 Editorial : EUS 2912

Caroline Bennett Osborne

By the death of Miss Osborne, aged 87, on Sunday, October 22nd, 1961, Unity Church, Sheffield, lost one of its most faithful members. The Osborne family were amongst the most active workers in the days when the new cause, started in the Penistone Road joiner's shop, had its beginnings in January, 1859. At the meeting, held in February, 1859, when it was decided to found a Church, an Osborne was Chairman. Another Osborne, our Miss Osborne's father, G. W. Osborne, was one of the first body of Trustees appointed after the opening of Upperthorpe Chapel in 1861. All the members of a numerous family, men and women, old and young, played a vigorous part in the development of the new cause and in the settling down to organised church life in Upperthorpe Chapel and Sunday School. Now the last subscribing member of that remarkable family has left us. In her steadfast loyalty, she was an example to all who knew her. To us she has passed on the torch.

A.S.

Edward Henry Head

Mr. Edward Henry Head, for many years a member of Trim Street Church, Bath, died suddenly on November 2nd. He had attained the age of 78, but he still carried on his profession as a dentist, and no one thought of him as an old man. He preserved to the last a remarkable freshness of mind. He was a great lover of music, and years ago he enjoyed a wide reputation in Bath as a singer. He was a member of the Committee of Bath Operatic Society to the end. His part in the congregational singing at Trim Street was greatly appreciated. He was a Trustee of the Unitarian Church and an active member of the congregation and the Committee. His counsel and support will be greatly missed. A Cremation Service was held at Haycombe on November 8th, when a large congregation assembled to do honour to his memory. The Rev. Sidney Spencer conducted the service.

S.S.

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